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OF RELIGION

OL. XVI

The MINISTER'S QUARTERLY

SPRING 1960

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THE MINISTER'S QUARTERLY

published quarterly for Congregational Christian and Evangelical and Reformed ministers b

THE COMMISSION ON CHURCH AND MINISTRY OF THE GENERAL SYNOD OF
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THE EDITOR'S PAGE

In this Issue . . .

The QUARTERLY FORUM in this issue presents the kind of vigorous discussion we seek to provoke. For the comfort of Messrs. Gowing and Lehman we should state that responses to their articles were about evenly divided, pro and con. The reason more cons are included in this issue is that the pros usually limited themselves to a hearty "Amen!" We are grateful to both authors for starting the fire.

Two ground swells which have recently been growing in the Church meet in Mr. Fray's article, "A Layman on the Staff?" On the one hand Christian laymen in increasing numbers, either at the time of retirement or before, are beginning to say, "Isn't there a full time job for me in the Church?" On the other hand many Associate Pastors have been complaining, "I'm not a pastor any more. The things I have to do a layman could do just as well or better." We don't expect Mr. Fray's article to abolish associate pastors any more than we expected Mr. Lehman's piece to abolish parsonages. But we hope that it will excite the imaginations of our people. If a real demand for this kind of service develops we are sure that the Personnel Records Office would be glad to be a clearing house for lay staff positions and the men who would like to fill them.

We would like to emphasize the announcement about opportunities for summer study at Pastors' Schools and Family Camps. It is amazing that these schools and camps are not over-enrolled within two weeks of their announcement. Hardly, hardly, can a pastor find so much for so little these days.

Subscriptions

As this is written (early in March) we have in hand 951 Congregational Christian and 390 Evangelical and Reformed subscriptions to the MINISTER'S QUARTERLY for this year 1960. If our new venture is to balance its budget we need 600 E and R and 1,400 CC subscriptions this year. We hope . . . .

Many thanks to Mr. Kenseth

The Masthead of the MINISTER'S QUARTERLY misses the name of Arnold M. Kenseth for the first time in many issues. Mr. Kenseth's sharp editorial pencil has kept the poetry department the most literarily respectable part of the QUARTERLY throughout his tenure (with the exception of one issue in which a green editor included a couple of "folksy" items by error without subjecting them to his scrutiny). He has now resigned because of the pressure of other duties, and we are all the poorer for it. We hope that Mr. Kenseth will continue to use the pages of the QUARTERLY as a vehicle for his own excellent verse from time to time.

THE QUARTERLY FORUM

The following is reprinted from CONGREGATIONAL CONNECTICUT. *It is an excerpt from the report of a layman of his service on a committee to establish a new church and call its first pastor. It says things about the Church that many of us ministers have yet to learn. Ed.*

We had no church and therefore had to make one. But as soon as we undertook in earnest to make one, we found we already had one, and that it was a bigger and stronger church than many of us had known before. We came to suspect that a church is not a building nor is it simply people. Instead, it is something that happens when people work together —no matter how imperfectly and haltingly—to try to do the will of God: to adore their creator; to examine their own hearts; to overcome—if only for an instant—their own selfishness; and to love and minister to their neighbors. A church, we decided, cannot be inherited or possessed or even joined with finality. It must be built and rebuilt by each member in every generation, indeed almost in every hour.

So it is also, we suspect, with the joy which one finds in his church. It is not a satisfaction derived from possessing something, because a church can never be owned. It comes instead, we think, when the individual reaches beyond himself to join with other men and help in his own feeble way with the unfolding of God's creation. For all this, we give thanks.

—JAMES F. ENGLISH, JR.

We allow Mr. Sickbert to speak for the many ministers who have written letters of appreciation, to all of whom we are equally grateful. Ed.

Dear Editor:

I had just cleared away all the Annual Congregational meeting odds and ends, stuffed into mailing envelopes the denominational reports, moved my desk to a new position in the room (I always move furniture around as a symbol of a new outlook for a new start), when the winter issue of THE MINISTER'S QUARTERLY arrived.

What a lift it has given me. I glanced at a couple of paragraphs (as I usually treat all periodicals). But then I decided this was worth sitting down and reading. I read every article.

Many, many thanks for a real help to this pastor.

Sincerely yours,

DONALD W. SICKBERT

St. Louis, Mo.

Break a lance, anybody?

Dear Editor:

In the QUARTERLY I find articles which are stimulating and articles which would indicate a trend toward orthodoxy in theology, which I think is dangerous. I also find a "big church" concept, which is equally dangerous.

I appreciate such articles as "The Minister's Ethics In Particular Functions" and "So You Need More Time" and "No Mountain Tops for Teen-Agers?"—they challenge us to think more deeply about our profession.

I am concerned, however, with the emphasis in theology which seems to be a return to the old thinking that all we

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must do is to *believe* the proper things and God does the rest—that we do not have to *do* anything. This was expressed in the autumn issue in the articles by Mr. Grant and Mr. Coates.

The article on "Creeping Buddhism In Our Churches" by Robert Grant seems to be rebelling at the Christian effort to help to make this world a better place in which to live by social improvement, economic improvement, intellectual development, honesty, better schools and hospitals, the alleviation of misery, and all such laudable endeavors which he lumps under "humanitarianism." I am certain that for Jesus himself, religion was a "way of life," not simply a system of proper beliefs.

"Are We Preaching The Gospel?" by Kenneth Coates also stressed the contention that "human effort" is not needed in religion. All we have to do is to look at history and life today to see what happens when men do not try harder but leave it simply to what God has done through Christ in the past. Men remain in slavery, starvation, and international hatred. The Gospel is that we *can* live a better life and we *can* build a better world if, like Jesus, we "get on the ball and do better!" God expects this of us the same as he did of Jesus.

The above is just the reason I am not in favor of the unification and integration of Protestantism of which Raymond Caulkins speaks in the winter issue. Do we want the church to have *authority* over us such as the Catholic Church has over its ministers and people? Many protestant denominations have authority to unfrock the minister who differs theologically. Will this disappear if we have one big church? No, it will only be strengthened.

I believe ministers and people of the local churches ought to speak for the Church. This freedom is much more important than a united voice when there *are* basic differences. The one group could stress orthodoxy and proper beliefs; while others could stress a better "way of life" for all in freedom to accept or to reject.

Sincerely,
ELIUM E. GAULT
Chillicothe, Ill.

P.S. Enclosed is $3.00 for my combination subscription to MINISTER'S QUARTERLY and THEOLOGY AND LIFE.

Dear Editor:

I have no wish to question your competence in matters of modern Americana, but you surely must be aware that there is a weight of solid scholarship behind an alternate reading in the first of Satchel Paige's rules. Would not the ends of careful criticism have been better served if you had included a footnote calling attention to the vivid variant, "angrify?"

Sincerely,
HARRY R. BUTMAN
Los Angeles, Calif.

Touché. Ed.

Dear Editor:

I was pleased to read the comment of Chaplain Connor G. Cole on the name of our Church.

I have felt from the beginning that it would be a blessing to our people if we called the church "United Church." I know what Chaplain Cole is talking about since I too can label myself an Army Chaplain. Also, I can testify that in this section of the country the name causes much confusion among our people. I hope before everything is finalized that General Synod will consider his suggestion.

Thanks for the opportunity of expressing myself.

Cordially,
HARRY G. YAGGI
Lancaster, Ohio

Dear Editor:

I am in hearty accord with the suggestion made by Chaplain Connor G. Cole in a recent issue of the QUARTERLY.

If the name were to be voted upon by Congregations and Synods, the simple, definitive name, "The United Church," would be an overwhelming choice.

Sincerely,
C. B. MARSTELLER
Alexandria, Penna.

Mountain tops

Dear Editor:

The last issue of the MINISTER'S QUARTERLY was interesting and helpful. I was especially delighted with the article "No Mountain Tops For Teen-agers?" by Hodges. I have had the feeling for some years that much of our present day religion is so intellectual that it seems to have been hatched out in a refrigerator, and it leaves the people cold, including our youth. I believe people would respond with tears in their eyes if their religion was presented to them as having been born out of the warm love of our Saviour Jesus Christ.

Yours for a continuing helpful service,
PAUL PRELL
St. Louis, Mo.

Dear Editor:

It is good to see the point made in Graham R. Hodges' "No Mountain-tops for Teen-agers?" I am sure that many a youngster longs to be deeply stirred by strong truth vividly presented, that he may feel the cleansing of penitence and the exaltation of inspiration. In recent years we have little noticed this need nor consciously sought to create the conditions for it, though vespers at youth camps have done something in this direction.

Most cordially yours,
WALTER SCHLARETZKI
Stillman Valley, Ill.

Ethics

Dear Editor:

The article by Gowing on "The Minister and His Ethics" is the kind of thing which needs to have a variety of voices speak in response to it and I trust that many will.

May I congratulate you on this, another common endeavor of our United Church.

Sincerely,
MAURICE H. LEFEVRE
Plymouth, Ind.

Dear Editor:

Mr. Gowing's article "The Minister and His Ethics" literally takes a minister apart. I refer specifically to the listing of loyalties to which the minister must give himself. They are five and they are listed in the order of their importance: God, the Church of Jesus Christ, all people, the profession of the ministry, and his family.

Being a wife and mother I would take issue with Mr. Gowing on relegating family loyalty to the bottom of any list, but this is only a part of a larger criticism. A minister's life, or any life, cannot be separated into five different compartments.

I would hesitate to invite Mr. Gowing to dinner. I don't think it would be good for him to have to examine all his loyalties again.

Cordially,
(REV.) LUCILLE M. WORSTER
Brookline, Mass.

An open letter to Rev. Peter Gordon Gowing

Dear Peter:

Last night I twice read your article "The Minister and His Ethics." By the time I went to bed I knew I was in hell forever.

You are right. We ministers do have a special place here in hell. Way over in one corner there is a little group of men

of Colonial days. I heard the name of Christopher Sargent. He failed to denounce all drinking. He is here in hell sipping his home made wine. On earth in fact he had enjoyed "ardent spirits."

Christopher Sargent came here to Methuen from Harvard College in 1729 and remained for the rest of his days. He left his desk in 1779, never giving any thought to his successor, and the people had a rough time settling a new minister.

In another cosy corner where successors have assigned us is Rev. Charles Henry Oliphant. He was here in Methuen as minister for 33 years. What brought him here was playing the cello in special church concerts—setting up a bad precedent for me, who cannot play a note on anything. Another thing which brought him here is that in his autobiography he admits to having received wedding and funeral fees. One fee from the widow of a benefactor of $500.00! Alas, poor Charles, he should have known better.

But now of myself; I too, remained in Methuen for 33 years, and I never, no never, gave any thought to my successor. I was a fussy church house-keeper. I even had a hobby of cooking, and thought nothing of staying up most of the night to cook a dozen turkeys which I had helped some of the deacons and laymen to prepare—not to mention the onions, squash, and potatoes. What ghastly thoughtlessness for my young successor who is unroubled about the appearance of this and that nook and corner, and who knows nothing about cooking.

As for fees, the most I admit to is $200.00 for the funeral of a man who had not supported the church for years. But I even accepted $25.00 from my son at his wedding because Emily Post believes in marriage fees. I have married people out of State, divorced people, people whose stuffed shirt minister refused to marry them because one was a Roman Catholic. (It was a splendid Church wedding. And they are getting along famously even after ten years.)

You would find many, many more reasons to consign me to hell forever. For instance, my generation of ministers believed that what a family wanted—the place, the time, the singing or non-singing—was their prerogative at the time of the death of *their* loved ones. We believed that neither the minister nor the funeral director had any business to *dictate*.

But cheer up, dear boy, you will join us in your own little corner here in hell. The young men of 2000 will put you here.

With high hopes,

Yours in hell forever,

EGBERT W. A. JENKINSON
Methuen, Mass.

Dear Editor:

I think THE MINISTER'S QUARTERLY is and has been excellent. It stimulates my mind and I enjoy it more than any other publication. Two points re the last issue:
—Our publications are a little too fond of publishing letters from the big brass of the denomination. THE UNITED CHURCH HERALD is always doing it—smacks too much of patting oneself on the back. I hope you won't continue with it.

Having the pastor buy his parsonage is a dumb idea—there are enough worries without that, however bad some parsonages are—and I thought men were not supposed to retire in the area of their last church. A teacher friend ended up with three houses, none paid for, on this same principle.

Sincerely,

I. C. G. CAMPBELL
Weeping Water, Nebr.

More about parsonages . . .

Dear Editor:

As the wife of a seminary student, I only wish that every pulpit committee might be given a copy of "Are Parsonages Outmoded?" by Allen S. Lehman (THE MINISTER'S QUARTERLY, Winter 1959-60).

If I thought that I might be able to own my own contemporary home rather than be forced to spend the rest of my days in the church's Victorian museum, I would look forward to my husband's ordination with greater expectation and joy than I now do.

Sincerely yours,
(MRS.) LILLIAN PIKE CAIN
Bangor, Maine

Dear Editor:

I am not terribly concerned about whether the parsonage is outmoded or not, but the apparent ease of conscience with which Allen S. Lehman (Winter issue, 1959-60) discusses ministerial real estate gymnastics disturbs me. I simply do not see how our Lord's suspicion of wealth and possessions can be sufficiently scraped and re-timed to fit that kind of happy compromise with comfort, security, and niceness. I wonder if the minister's "right" to pretty living has not been pushed just about as far as it will go.

What, I would like to know, is a "desirable part of town?" In most present day terms it means lily white neighbors, top soil lawns, and sub-surface sins. Over the long pull I am inclined to think that the souls of my children are safer with the publicans and sinners than they might be with the Pharisees.

Yours truly,
R. W. RABER
Cleveland, Ohio

Dear Editor:

Having been a neighbor of Al Lehman, I have been interested in his arrangement with his own church and was glad to see his experience written for the enlightenment of others. Probably not too many churches would be willing to give up their historic parsonages, however, especially in New England.

Our family has done what increasing numbers of ministers have done, namely, search for and begin paying on a piece of property or a house somewhere outside their own parish. This is a form of enforced savings, offers an opportunity to plan for retirement, and gives one a chance to get away from the work of the parish.

It is surprising what "bargains" can be found if one is interested.

Yours truly,
JAMES B. YEE
Unionville, Conn.

Dear Editor:

I was much interested in Allen Lehman's article "Are Parsonages Outmoded?" and much he says is true. As a minister's wife, after more than twenty-five years of comfortable parsonage living, for the most part, I feel that he has left out the strongest reason of all for owning one's own home.

The parsonage can only be home as long as a man is able to preach. How much better off the parsonage family would be if they were in a home of their own in the event of the death of the minister. The family wouldn't immediately be uprooted, and where there are children consider the feeling of security that would come from staying in the family home.

At this point in our lives I have been wondering about buying a modest home to rent for a time, hoping that when retirement comes we will have a considerable equity in the property. For peace of mind of the man following I have been thinking in terms of a nearby town.

Sincerely,
MRS. J. OSBORNE CROWE
Amesbury, Mass.

THANK GOD FOR THE PARSONAGE!

by ALBERT WALLACE KAUFFMAN*

THE ARTICLE "Are Parsonages Outmoded?" in the winter issue of THE QUARTERLY should provoke serious study on the minister's financial planning for his future.

I am a member of Governor Gaylord Nelson's Planning Committee for the Conference on the Aging. I am also a member of the six-member subcommittee on Economics and the Aging. I can say that from our studies already made, the problems of our retired ministers are hardly to be compared with the problems of many of our retired aged in the laity. Thirty-six per cent of persons in the nation over 65 years of age, even with their pensions, have less than what is needed for the minimum requirements for living. One sampling survey showed that almost half of Old Age Survivors Insurance beneficiaries had little or no income beyond their OASI pensions. Of those with other retirement income, half the men had less than $393 a year, half the women had less than $171, and half the widows had less than $143 a year. Those with private pensions as well as social security pensions were better off but generally do not receive enough to provide for shelter, medical care, and other comforts and necessities. Ministers are not alone in their worry over the coming years of retirement.

WITH THIS UNDERSTANDING of the problem in general, let us approach the matter of the parsonage. Were ministers to buy or rent their homes while actively engaged in the work of their churches, they would find a great many problems they now do not have. A new minister would first have to buy or rent his home prior to moving to his charge. He would have little or no knowledge of real estate values in the new community or location advantages. The fuss of moving and setting up his office and library is enough alone to take up his spare time when he must be getting acquainted with his new congregation. In addition, he would have to arrange the sale of the home he left behind him. He would certainly have to ignore the warning of Paul not to become entangled with the affairs of this world. The inequality of real estate prices, the necessity of maintaining the old home while buying the new home, taxes, insurance, costs of repairs, losses to be sustained through the decline of population in one area, increased real estate values in other areas due to population influx, would certainly impair one's study of the Scriptures.

But the article does raise the question: "How is a minister to plan for home-ownership that will make him secure in the event some disaster overtakes him or his family?" It is always helpful—it saves us from assuming that martyr complex—if we compare our salaries plus the 15% for rental allowance with the salaries of public school teachers. They usually have to take out of their salaries monthly payments for rent or for the purchase of homes. They have cars to buy, income tax to pay, and most of the other expenses we have. But they make monthly rent or home purchase payments. If a minister pays only the sum of $37.50 each month regularly to his deposit account in a building and loan association paying 3¼% interest, he will have in 8 years and 11 months the sum of $4,012.50. If he pays in regularly each month the sum of $75, he will have in the same period of time the amount of $8,025.00. In some communities in the Middle West, this would buy a comfortable and adequate

*Pastor of First Church, Baraboo, Wis.

home for retirement, with possibly a thousand or so left to provide interest to help in the payment of taxes or insurance.

I know some ministers who have bought small tracts of land and used their summer vacations to build first a lodge or cabin and then later a home. This plan means that the minister is able to realize something by way of income through his own labor in vacation time. Other ministers have bought homes in smaller communities. They spend their vacations in repairing and modernizing these homes which they later rent. Thus an income is realized that builds up a fund whose interest will assist with insurance and taxes in later years. The chief concerns of course in this more leisurely choice of a permanent home for retirement are the following: Community-desirability, access to centers of culture, low taxes, nearness to hospitals, library facilities, church contacts. It will mean much to many retired people if they can have a plot for fruit and vegetable gardening. Outdoor activities of this kind are credited with prolonging life.

But while we may thus plan for the retirement home, let's thank God for the parsonage provided by our congregation. It offers the young minister a chance to begin saving. For the man just out of seminary, it offers him a chance to pay for his first car and to set up a library out of portions of his salary he otherwise would have to pay for rent. It also offers him a chance wisely to plan savings and protection through life insurance. For the congregation, it means an easier method of housing their minister and his family, as well as an expression of welcome to the new parsonage family moving in. Some congregations provide piano, refrigerator, kitchen range, as well as a furnished bedroom or two in order to lessen the labor of moving for the minister as well as to keep down moving expenses for the church. Yes, thank God for these good people and the homes they provide for us. Let's make our plans from there on.

HOW DO YOU FEEL ABOUT FEES?

by DONALD J. MACCALLUM*

"Is the consolation of the church a commodity to be sold?"

"WE DON'T PAY our pastor as much as we should but he picks up a lot on the side." Neither critical nor accurate, the layman's comment touches a subject seldom probed by clergy or their congregations.

How much do ministers make "on the side?" Some supplement their income with fees from writing, lecturing, or other avocational interests, but for most ministers any money made "on the side" comes from guest preaching or pastoral services for which honoraria are offered. Far from "picking up a lot" in these ways, the minister's fees seldom match the tab for gasoline. But regardless of the profit, supplemental payment for his services involves the pastor in problems of ethics and judgment which should concern the Church as much as the clergy.

We need not trouble ourselves about avocational income so long as the minister's writing or lecturing neither embarrasses his church nor deprives his congregation of time and services to which they are entitled. If the pastor prefers writing to watching TV or would rather lecture than play tennis there should be no cause for complaint even if his preferences are financially rewarding. Neither should there be any question about a minister's right to offer his abilities on occasion to a church (not his own) eager to have him speak or teach or in some way benefit its program.

MORAL AMBIGUITIES ARISE when the pastor accepts or expects payment for services which are part of the normal parish ministry which he is salaried to perform. I had never imagined that in our churches fees attached to the sacraments until I learned of a Congregational pastor who announced how much parents were expected to give for a baptism, and recently heard from two E & R friends that private communion fees were a lucrative "racket" in their synod! In the former case, the minister obviously approved of fees for the sacrament; in the latter they felt bound by custom to a system personally distasteful.

Fees for weddings and funerals are common and accepted practice. The wedding fee is customarily the bridegroom's gift to the pastor while the funeral fee is either paid by the funeral director as a normal expense billed to his client or given to the pastor by the bereaved as a token of personal appreciation.

Regardless of the pastor's feelings about such fees, to accept or decline is not a simple decision. The feelings of the giver are just as important as the principles of the pastor, and many a minister with the best of intentions has hurt people by refusing a fee they wanted to give. At the same time, by accepting fees from those who do not really believe that pastors should receive "extras" for their services, the minister can unwittingly confirm the impression that religion is not remote from racketeering.

*Pastor of First Church, Greenfield, Mass.

Funeral fees raise particularly thorny issues. Should the church further burden those already overburdened by unreasonable burial expenses? Should church members be billed by a funeral director for the services of their own pastor? Are the prayers and consolation of the church commodities for which sorrowing people should expect to make a special contribution? What about the many times the pastor is called on to read the burial office for a family unknown to the church and unconcerned about its life? Is payment more reasonably expected from these than from those who generously give to the church?

MOST CHURCHES LEAVE all fee questions to the pastor's own judgment and not infrequently criticize his decisions or assume that "he picks up a lot on the side." The underlying issue which churches and pastors together need to consider is whether fees for any pastoral service do not tend to commercialize the ministries of the church?

There is little agreement among ministers on this matter but there should be clear understanding between a pastor and his church. A definite church policy regarding fees for pastoral service will shield the minister from any suspicion that he is out for all he can get and will protect both the church and the minister from the unfortunate consequences of mistaken judgment in handling proffered fees.

THE FOLLOWING POLICY is suggested as a satisfactory and tested approach to the problem:

(1) Members of the church are encouraged to call on the pastor's services whenever needed and no fees for pastoral services are ever expected.

(2) Under no circumstances are fees accepted for administration of the sacraments.

(3) Wedding fees are left to the pastor's discretion.

(4) The pastor may not accept payment for his services from a funeral director. Contributions to the pastor for funeral services are placed in the church memorial fund in the name of the deceased and acknowledged by the church collector.

Such a policy works no hardship on a minister whose church pays an adequate salary and provides reasonable expense allowances. Indeed, when parishioners know that the pastor is not "picking up a lot on the side," they will face their obligation to support him, as ministers ought to be supported, by a decent salary which is, after all, the best solution to the ambiguities of the fee system.

A LAYMAN ON THE STAFF?

by HAROLD R. FRAY, JR.*

ON AUGUST 15, 1958, David F. Hemenway arrived at Plymouth Congregational Church, Utica, New York, to be the Coordinator of Christian Service. The event marked the culmination of several months of intensive study and search for the "right man" by the 575 member church located at the boundary of the business and residential sections of the city. Since 1954 there had been two ordained ministers on the staff of the church, and prior to that Directors of Religious Education had been employed.

However, in the fall of 1957, when the Associate Minister was called to another church, the minister recommended to the church officers that instead of seeking another minister to serve on the staff an investigation be made of the possibility of securing the full-time services of a layman to be Coordinator of Christian Service. The idea was presented to the congregation on October 20, 1957, with the result that the Moderator was instructed to appoint a 10 member investigating committee who would explore the feasibility of such a plan.

The committee pursued the task with which it was charged by writing to several churches who had full-time lay workers in their employ asking for an evaluation of their experience. Two or three very helpful letters were received through this request. In addition, inquiry was made of the National Association of Church Business Administrators, 3300 Mockingbird Lane, Dallas 5, Texas.

Having secured what outside help it could, the Committee felt that its most important task was to draft a job analysis for the new position. This was necessary, first of all, in order that the Committee have a clear picture of what was envisioned if a Coordinator of Christian Service was employed by Plymouth Church. Secondly, such a job description must be placed in the hands of the congregation for intelligent action. Finally, if the church acted affirmatively to secure a Coordinator, it would be imperative to give a clear, descriptive picture of the job to any prospective employee.

In actuality, the Committee found that in order to have a complete picture of what was envisioned three job descriptions were necessary, one for the Coordinator of Christian Service, one for the Minister, and another for the congregation. Because of space limitations we only include here the job analysis of the Coordinator, himself.

COORDINATOR OF CHRISTIAN SERVICE
PLYMOUTH CONGREGATIONAL CHURCH

Description of Person Desired

1. Lay person.
2. Age range: unspecified.
3. A dedicated Christian with an understanding of the purpose of the Church.
4. Organizational ability and knowledge of good office and business procedure.
5. Willingness to work as a team member and cooperative spirit.
6. Ability to follow through on implementation of plans.
7. A warm, friendly out-going personality.

*Pastor, Plymouth Church, Utica, N. Y.

General Statement of Task

The church has six main areas of concern. They are: Worship and Pastoral Care, Education, Christian Outreach, Stewardship, Leadership and Fellowship. The Coordinator of Christian service would relate his job to the church's main concerns. His overall function would be to see that the church adopts administrative and business procedures that would provide maximum opportunity for the church to fulfill its primary function; and, to publicize service opportunities and guide the membership of the church into places of service, in order that the work of the church may be done and members feel a sense of usefulness, accomplishment and satisfaction.

Description of Duties

A. Administrative

1. To coordinate and personally supervise the general publicity and public relations of the church. This includes newspaper publicity, church wide letters, the Beacon, and the creation and supervision of a bulletin board.
2. Supervise routine office procedures.
3. Administer the ordering and purchasing of material for the church.
4. Work with house committee for maintenance and improvement of church property and equipment. He will be the on-the-job "custodian" of the church property, referring needs and emergency services to the house committee.
   a. The church sexton will be responsible to his supervision and direction. At the next level of authority, the sexton will be responsible to the minister, and ultimately responsible to the Board of Trustees.
5. To keep up-to-date church records. This would include a file and index of abilities, interests and work preference of members.
   a. The above information would be procured by an Interest Indicator through a stewardship program of time and talent.
6. Work with the minister in carrying forward the details of church programs (week-end conferences, teen-age programs, retreats, etc.)
7. Creation and supervision of a volunteer office staff as needed.

B. Organizational

1. To develop a program within the church, in cooperation with the Minister, which will promote the growth of Christian personalities of church members within the congregational life by defining service opportunities and guiding members according to their talents and desires into places of service.
2. Plan continual publicity as to personnel needs and accomplishments so that the congregation is aware of the emphasis being given to direction of time and talents.
3. To recruit personnel, who will be responsible to the Coordinator, who will carry forth the tasks of the church (calling on new members, assisting the minister in pastoral service, etc.)
4. To organize the church's life to provide the maximum opportunity to recruit, conserve, and reactivate the church's membership.
5. To help the church's organizations fulfill their responsibilities in the light of the church's total task—(Women's Guild, Men's Club, Couples' Club, Congregators, etc.)

6. To help the various Boards recruit personnel to carry forward their respective tasks.
   a. Work with the Board of Christian Education to procure church school teachers.
   b. Work with the Nominating Committee.
   c. Assist the Director of the Every Member Canvass.
7. To recruit adult leadership for the youth programs of the church.
8. To control time of individual service so that some people are not overloaded, and at the same time being certain that each individual is doing the maximum job his time and talents qualify him for.
9. To institute and supervise a program of assimilation of church membership into the life of the parish in order that members (1) feel at home in our fellowship, (2) become acquainted with the church, and (3) find an avenue of Christian service.

C. General statements related to job.

1. The Coordinator will not set policy but work within established policy. However, whenever he feels it necessary, he shall feel free to recommend changes of policy to the minister, and through him to the appropriate boards.
2. The Coordinator shall be immediately responsible to the minister as the administrative head of the church, and ultimately responsible to the congregation.

THE INTENTION WAS to divide the work so that the minister would be responsible for the preaching, teaching and pastoral services of the church; the Coordinator of Christian Service would be allocated the responsibility for the church finances, church property, and the coordination of organizational work; and deliberate effort would be made to enlist the congregation in fulfilling its task inherent in the acceptance of a call to Christian discipleship.

The report of the Investigating Committee, including job descriptions, was made to the congregation on November 24, 1957. A plan to seek the services of a Coordinator of Christian Service for Plymouth Church was considered feasible, and the Committee recommended action to that end. This report was favorably received by the congregation, and immediate action was taken to keep the Investigating Committee in office delegated with responsibility to seek a person to fill the new position.

Acting without any precedent to follow, the Committee felt somewhat at a loss as to the best means of seeking the names of potential candidates. Letters were sent to theological schools and to the other normal channels through which a minister might be secured but, for the most part, this approach proved fruitless, for it was the decision of the Committee that no ordained person would be considered. Surprising results were secured, however, from a brief advertisement placed in the classified section of ADVANCE magazine (the Congregational Christian Church publication at the time) announcing that Plymouth Church was interested in locating a layman to serve full-time as a Coordinator of Christian Service. To the amazement of the Committee 23 replies were received from all sections of the United States and 1 inquiry from England.

In the late winter and early spring of 1958 it became the task of the Committee to screen these applications, writing for letters of recommendation and other necessary data. By March the Committee had

narrowed the group of applicants to five candidates. At this point it was felt that no other course was open than personally to interview these five men if the best person was to be found for Plymouth Church. Therefore, at the church's expense, each man was brought to Utica for a personal interview over an eight week period. The Committee, along with other members of the congregation who had opportunity to meet the candidates, were impressed by the very high caliber laymen who were seeking to give full-time service to the church. On June 8, 1958 the Committee presented to the congregation the name of David F. Hemenway to be the first Coordinator of Christian Service at Plymouth Congregational Church. With the arrival of Mr. Hemenway and his wife in the late summer the deed was done.

PERHAPS ADDITIONAL HELP can be given to any church that would like to consider the possibility of a layman on its staff by appraising the reasons behind the selection of David F. Hemenway, and briefly evaluating the results in the life of Plymouth Church after a year and a half. In seeking a person to fill the position of Coordinator the Committee used the following "guide lines." They agreed that only a layman would be considered. Previous experience with two ministers on the staff had indicated that when two men, who have both been trained in the same way and for the same job, sought to work together there was bound to be certain duplication of efforts, as well as areas of inevitable tension. Furthermore, there was often confusion in the minds of the congregation as to how best to work out their relationships with the two ministers. It was deemed advisable to secure a man in preference to a woman, in the belief that he would be better able to secure the services of men within the church.

In addition, the Committee decided that they would not seek anyone locally, either in the church or in the community, on the assumption that personal loyalties might be involved. In screening applicants for the job, it became immediately apparent that we could anticipate better results by employing a person with the following experience. First, a man with a long-time relationship to the church. Second, a man skilled in working with volunteers. Third, a man with a knowledge of financing volunteer organizations. Though health was an important factor, it seemed wise to seek a person approaching retirement from the heavy responsibility of leadership in business or institutional work, who would not be anticipating another move in two or three years. Such a person would also have the benefit of retirement income to supplement the salary that the church would pay him.

THE EXPERIENCE OF A YEAR and a half has borne out our highest hopes. The original job descriptions have proved essentially accurate, and the Coordinator has been able to move into his task with complete acceptance and understanding by the congregation. Our experience has seemed to indicate that any church contemplating a similar addition to its staff needs to take the time to make a thorough evaluation of the needs of the local church with opportunity for complete understanding and acceptance on the part of the congregation as to what is involved. Then, when congregational approval is secured, a Committee must be willing to spend all the time necessary in locating the right person. When this is done a real service can be rendered to the church by securing the services of a competent and dedicated Christian layman, with the secondary result of freeing an ordained minister to serve in another church, by making it unnecessary for two ministers to serve in one church.

A CONGREGATION EVALUATES ITS MINISTER

by LAWRENCE J. REZASH*

MINISTERS ARE NO DIFFERENT from other people in professional life in wondering from time to time how effective their work is in terms of people. Even though a congregation may not be theologically oriented professionally they are able to evaluate the day-by-day work of the minister as he moves among them. I have always asked my congregations to evaluate my work in terms of their personal viewpoints at the Annual Meeting. The responses invariably have been helpful. I would like to share with other men in the field the type of questions I usually ask and share the responses I received from the congregation of St. Matthew's United Church of Christ, Evangelical and Reformed, Buffalo, New York on January 17, 1960.

A brief prologue is necessary, however, before we proceed with the evaluation itself. The people were unprepared for the evaluation. They were asked to answer these questions just prior to my reading of the ministerial report. This caught them off guard, but the spontaneity of the replies was refreshing. In future years they will be used to this pattern. Another thing became apparent immediately as I went through the evaluation sheets, namely, the people hesitated to answer any of the questions of a negative nature. This may be due to the fact that I have been with this congregation for only six and one-half months and the congregation was hesitant in being negatively critical, although I asked them to be sure and answer all questions to the best of their ability.

After the people evaluated the minister's work I asked them two general questions in terms of the work and life of the congregation. This gave me some insight into the thinking of our people in terms of their personal relationship to the "beloved community."

Minister's Evaluation

1. Would you vote for the present minister if you had the opportunity again? Yes 66, No 0.
2. a. Do you find the sermons generally helpful? Yes 62, Yes and No 2.
   b. What do you like about them? Understandable 15, Biblically oriented 12, Contemporary 10, Interesting 9, Helpful personally 7, Educational 4, Philosophical 3, Frank 3, Sincerely delivered 2.
   c. What don't you like about them? Too long at times 1, Too short 1, Use of vernacular language 1.
3. The work of the ministry is divided among preaching, Christian education, counselling, pastoral visitation, and administration. Wherein do you find the greatest strength in the minister's work? Preaching 33, Pastoral Visitation 10, Administration 9, Christian education 7, Counselling 4.
4. Wherein do you find the greatest weakness in the minister's work? Preaching 1, Counselling 1, Administration 2.
5. What general remarks would you like to make about the work of the minister? Works too hard 2, Doing a good job 11, Attractive personality 7, Friendly 4

*Pastor, St. Matthew's Church, Buffalo, N. Y.

Understanding 3, Committed to work of the church 3, Good leadership in worship 1.

6. What do you like about St. Matthew's Church? Friendliness 25, Renewed spirit 10, Cooperation 10, Fellowship 13, Interesting Program 3, Family activities 1, Coffee fellowship 1.

7. What don't you like about St. Matthew's Church? Hymn selection 8, Gossip 2, Conversation before service 1, Some people wanting *their* way 1, People jumping to conclusions 1, Separate congregations 4, Prefer liturgical service 1.

I BELIEVE THE RESULTS of this evaluation will prove useful in my work in the year ahead. St. Matthew's Church is in the process of relocating to the Town of Hamburg. We have just sold our building downtown and will move out in the summer months to the Armor Fire Hall near the new site. At present we are worshipping at the fire hall at 9:00 A.M. and downtown at 11:00 A.M. The evaluation indicates eagerness for the building program and a desire to be together as a congregation. The newer people at Armor have been impressed by the genuine degree of friendliness. Due to the early hour we serve coffee and pastry after the morning worship at the fire hall and this has generated a remarkable atmosphere of fellowship. A congregation in tremendous upheaval and change prior to my coming seems now to be a fellowship of dedicated people who are directing their energies and interests into a challenging future, i.e. the erection of a new building and the establishment of a renewed congregation in a growing suburban community.

THE MINISTER AND THE FUNCTIONAL SOCIAL WORKER

by HERBERT STROUP*

THE MINISTER AND THE SOCIAL WORKER are becoming increasingly inter-related in many American communities. The old time conflicts between the clergy and the members of the various helping professions are virtually over. Today, rapport among psychiatrists, psychologists, occupational therapists, physical therapists, physicians, lawyers, social workers and others has become the hallmark of effective service.

If complete understanding of the theories and contributions of the several professions has not been achieved, at least a truce has been declared, and, on several fronts, non-belligerent forays have been made into each other's territories in order to secure a first-hand account of former antagonists' home bases. It is clear, however, that if the minister and the other professionals are to develop even more intelligent and effective relationships, greater detailed understanding of the theories, roles, problems, limitations, and aspirations of the several helping professions will be necessary.

As he cooperates with the social worker in an effort to help his parishioners, it is important that the minister understand not only the broad outlines of social work, but also some of the specific theories which characterize social work today. Since he often seeks the assistance of the social case worker in his efforts to help people, it is proper for the minister to be interested in the several kinds of social workers with whom he may regularly cooperate.

These are currently the main schools of thought in social case work theory: the functional or Rankian theory, the organismic or Freudian theory, and the Thomistic theory. In practice, many social case workers employ a combination of viewpoints from these major divisions. The purpose of the present inquiry is to outline briefly the history of social case work theory, and to analyze one of the three current perspectives, the Rankian social case work theory.

The social case worker is a qualified professional who seeks mainly to assist individuals in a personal rather than institutional way. Social work as a total profession, of course, includes other primary and secondary functions. Among the primary functions, in addition to social case work, are social group work and community welfare organization. In social group work the worker's medium is basically that of the small group. In community welfare organization, the worker, along with citizens of the community, seeks to initiate and enhance community welfare. Thus, the case worker is one kind of social worker.

The undiscriminating minister may view all social case workers as being guided by similar if not identical theories. This is a common attitude which all people take toward professionals outside their own area of competence. Actually social case workers are motivated by as many general theories of human nature and behavior as are ministers. It is no more accurate to think of them as possessing a single theoretical understanding than it is to suppose that all Protestant ministers are in theological agreement.

SOCIAL CASE WORK IN THEORY has undergone a number of modifications in its historic development. Although it can be said to be as old as humankind itself, it was not until the Reverend Thomas R. Chalmers (1780-1847), Scottish theologian, political economist, and philanthropist, revolted against the assumptions and

*Dean of Students, Brooklyn College, Brooklyn, N. Y.

methods of the Poor Law in England, that the origin of social case work, in a technical sense, took place. Thus, social case work is only a little more than a century old in its history. Chalmers contributed a number of ideas: investigation of each case, the abolition of poor relief, the use of the invisible relief fund, and administration of relief by voluntary agencies. American social workers, mainly those in the charity organization societies, took over Chalmers' theories, particularly the one of locality, by which was meant that each applicant for assistance should be investigated in the area where he lives.

The contributions of Chalmers were the basis for the charity organization movement in the United States which began in Buffalo under the leadership of the Reverend S. Humphreys Gurteen, an Episcopalian rector, and spread to most of the major cities in the United States between 1878 and 1917. In addition to the general stress upon the investigation of the individual case, there came about in social case work prior to the First World War an emphasis upon sociological and environmental features of individual problems. The leader in this development of "social diagnosis" was Mary Richmond. Social diagnosis, as conceived by Miss Richmond, was analogous to medical diagnosis. She claimed that "the same relationship exists between medical science and its constituent physical sciences, as exists between social work and the social sciences." Social work, from that time on, became to a considerable extent an applied science based primarily upon the social sciences.

THE PERIOD FROM THE close of the First World War until about 1930 was characterized in the main by a growing psychological point of view, in contrast to social diagnosis. The new discipline of psychology was exerting its influence upon social workers as well as others. As a result of this stress, Smith College, in 1918, established a special training program in psychiatric social work. The New York School of Social Work created a Department of Mental Hygiene in 1919, while the Pennsylvania School of Social Work in the same year initiated a special course in social psychiatry for social workers.

Originally, in the psychological period, the interest of social workers was directed to no particular psychological theory. Any and all theories held the attention of social workers. But, beginning in the early 1930's, Freudian psychology, or psychoanalysis, became their chief concern. Psychoanalytic theory was persuasive to many social workers because it provided them with a systematic meaning for the behavioral difficulties of their clients ("client" was a term introduced by Mary Richmond). The very systematic character of psychoanalysis was winsome. But psychoanalysis also provided a definite treatment system for the use of social case workers. The emphasis upon the past history of the individual and upon the various details of the several areas of the client's life enabled social workers to secure a more challenging understanding of their own contribution. In addition, the lack of moralistic judgment in psychoanalysis attracted social workers who had been for several decades in revolt against such assumptions for their profession.

THE PERIOD BETWEEN 1930 and 1940 has been described as "the era of rampant Freudianism" in social case work. The primary stress in this decade was upon the relationship between the worker and the client. The primary data for consideration were the psychological factors of the client's history and current activities. The idea of environmental modification became a minor note in the full orchestration of social case work. The ideal to the social case worker was not the social reformer and philanthropist, but the psychologist and psychiatrist.

Following "the era of rampant Freudianism" there came into being a trend which modified psychoanalysis and em-

ployed a more selective use of Freudian theory. In addition, social case work became more dependent upon a variety of concepts taken from the social sciences, particularly from cultural anthropology. In this period, and until the present time, even the classical concepts of Freudianism were seriously modified for some social case workers, through the contributions of Otto Rank.

Although Rank's teachings have in the main been developed at the School of Social Work of the University of Pennsylvania, their influence is widely felt throughout the profession. Originally a member of the inner circle around Sigmund Freud, Rank came to believe that the "birth trauma" had a significant influence upon human personality, and he developed as a result a system of "will therapy" based upon this presupposition. Rankianism has become known within the field of social case work mainly under the title of "functionalism." The pure Freudian approach is considered to be "organismic." Although functional social case work is still a minority position within social case work itself, it is important that the minister understand its fundamental theory in order that he may work effectively with social workers of this persuasion.

THE FUNCTIONAL FORM of social case work may be discussed and analyzed from a variety of viewpoints, but it may be said to focus upon five chief concepts. These are: (1) will (2) counter-will (3) separation (4) creativity, and (5) the present.

(1) Probably no other concept in functional social case work has caused more misunderstanding among social workers than that of "the will." The will, according to Otto Rank , is not a thing; that is, it does not reside in any part of the anatomy, and it cannot be localized as utterly different from other elements in the makeup of the person. It is, indeed, a concept similar in intention and force as Freud's id, ego, and super ego. The will fundamentally is the ability of the individual to mobilize and direct his energies to secure a given value. "Good" and "bad" persons possess will. Will is not a moral attribute in itself, although it is the key factor in human personality, leading to the accomplishment of moral or immoral goals. Rank believed that the will is capable both of postulation and of scientific verification.

The functional worker believes that the client is not a passive person who is open to receive the benefits of the knowledge and skill of the psychoanalytically oriented professional. Rather, the individual possesses an ability not only to synthesize the varying fragments of his contemporary experience, but also to make decisions regarding his experience, even when the decisions do not lead directly into action. The functional conception of will, it has been asserted, gives particular dignity to the individual, and provides a basis for democratic social relations.

(2) Psychoanalysis is based, from a particular perspective, upon the existence of ambivalent forces within the individual. Although Rank broke with a number of essential psychoanalytic ideas, he nevertheless asserted the importance of ambivalence. This ambivalence he recognized as resulting from the action of "the counter-will."

In the rearing of the infant and child, there is an effort on the part of adults to impress their wills upon the emerging person. The growing individual, on the other hand, is capable of negative expression in this process. He seeks in the first instance to negativize the will of others. This process is the counter-will. The counter-will represents that element of the personality which criticizes the assertion (will) both of the individual and those who seek to influence him. Thus the personality possesses two wills. The positive will exists to assert the individual's self expression. It does not have differentiation as its objective. The counter-will ex-

presses the negative. It is directed toward differentiation within oneself, and in relation to others.

(3) The operation of the will and the counter-will tends to create the condition of separation for the individual. Although the individual must live within a significant and vital social context, it is necessary for the person to become and to maintain himself as a unique person. To secure his fullest self identity he must exercise his will and counter-will in such a way that he grows into maturity. Maturity is based upon the ability of the individual to be himself. Rank believed that no one should or can live the life of another person. Only the individual can be himself, both in actuality and in growth.

Separation means also the necessity and desirability of the client's freeing himself from the social worker (or the minister, if he accepts the functional theory). If the client is not able to separate successfully from the worker, he is not able fully to become an individual. One of the tasks of the social case worker, therefore, is to aid the client in making a constructive separation from him.

(4) According to the functional theory, creativity is a key element in the human makeup. Every person possesses very much more creativity than he has ever been able to realize. The neurotic individual, of course, turns his natural creative capacity against himself. But for others there are restrictions by the various groups to which the individual belongs which block and even suppress his creativity. To separate oneself from one's groups, and to exert one's will and counter-will, these form the necessary basis upon which creativity is released within the person. The role of the social case worker of the Rankian school is to aid the individual to promote his own creativity. Fundamentally, the functional worker depends far more upon his acknowledgment of the creativity of the client than he does upon the efficacy of his own theories. The liberated individual, unimpeded from within and from without, and expressing his own will and counter-will as a self-realized individual, is the goal of functional social case work.

(5) Psychoanalysis traditionally has placed significant emphasis upon past experience. Clues to the understanding of the present are found in the life history of the client. Although Rank recognized the continuity of individual growth, and acknowledged that the past cannot be significantly separated from the present, he was inclined to lay heavy stress upon the importance of present experience. The past is important in that it may contribute to present understanding and experience. However, it is only in the present that the individual has the capacity to understand himself and to change himself through the exercise of his own will. Only when he understands his will in the present, and has the power to exercise it, can he assert his creativity and individuality. Thus, the efficacy of the social case work relationship is not dependent upon an intellectualized understanding of past components in the client's experience, but rather upon the present capacity of the individual to exercise his will.

Thus, the functional or Rankian social case worker possesses a clearly formulated theory of his activities. According to the theory, the person is composed of abilities to mobilize and direct his own energies. Yet this "will" element in personality is thwarted at many points by the counter-will, that element in the personal makeup which is capable of negative expression. Because the individual is ambivalently related to himself and his outer world, he tends to be separated or alienated. This condition is overcome by those creative forces within the person which are able to achieve self-realization. In the effort to attain to self-realization, moreover, there is no clue to action more significant than those combined events which are best termed as the present.

More extended exposition of the mean-

ng of this history to the minister is ieeded.

THE KEY CONCEPTS outlined above are undamentally characteristic of functional ase work. Of course, there are a variety f subsidiary ideas which also play their art. In addition, the practical organizaion of such matters as the social agency self, its records, its view towards enironmental betterment, and so forth, re also distinctive. But in the main, unctional social case work can be understood in terms of its basic presuppositions.

Otto Rank never assumed that he was leveloping a Christian version of social ase work. He did, however, wish to esablish a basis for the treatment of inlividuals which would be consonant with lemocracy. Probably his views are much nore tolerant of or even sympathetic to eligion in general than are Freud's. Yet ie was a psychologist and not a theoogian.

The minister who cooperates with social case workers may well wish to discuss the nature of their philosophy. He may find points with which he would be in agreement and disagreement. The more informed the minister is about all processes and institutions, religious and secular, the more effective can be his own contribution to the conservation of human resources, or the individual and collective salvation of mankind.

Supplementary Reading List

1. Devine, Edward T., *When Social Work Was Young,* New York, Macmillan, 1939
2. Karpf, Fay B., *The Psychology and Philosophy of Otto Rank,* New York, Philosophical Library, 1953
3. Rank, Otto, *Art and the Artist,* New York, Alfred A. Knopf, 1932
4. Rank, Otto, *Modern Education,* New York, Alfred A. Knopf, 1932
5. Rank, Otto, *Will Therapy and Truth and Reality,* New York, Alfred A. Knopf, 1947

A STATEMENT OF CHRISTIAN FAITH

by L. ALEXANDER HARPER*

The following statement is part of an Installation Paper, the ancient Congregational phenomenon, read at the meeting of the Association as an Ecclesiastical Council to examine a minister called to a local church and participate with the church in his installation as pastor. This paper, like most such, included a statement of personal testimony regarding Mr. Harper's call to the ministry, his reasons for desiring affiliation with this denomination, and his convictions about the work and witness of the local church. The statement is unusual in that it uses the United Church's STATEMENT OF FAITH *as its outline and point of departure.*

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

I believe in God as absolute, self-sufficient being, sovereign power, and inexhaustible source of all good. Although the mind of God is ground of all truth and his Spirit the radiant source of all enlightenment, God himself is no mere mental construct, comfortable myth, or sum total of ideals, but actual being and power "with whom we have to do." God is eternal in that, as creator of the world and the time of the world, He "holds all times in his hands," wholly present to each moment of created time, not limited as creatures are by the passage of time nor subject to loss and decay in being or in faithfulness. God is Spirit, in that intelligence, intentionality of will, and freedom to act and to love constitute the center of our sure knowledge of his being. He is Spirit in the supreme sense, in that He does not require bodily existence for the exercise of his power and goodness, save as He chooses and has chosen, as when "the fullness of God was pleased to dwell" (Col. 1) in Jesus Christ and in the community of his chosen people.

The God we worship and serve is no mere tribal totem or semantic generality for the Great Unknown, but the "Father." To be sure, God is Lord of the natural world, ultimate ground of conscience, and sensitizing agent of every man's heart that is "restless, till they find their rest in thee." (Augustine) But this is most surely and safely known, without perversion or idolatry, when God is known and trusted in Christ. I hold that Christ is the final revelation of God, not in the senses of being exclusive or limited only to the past, but in the sense of full, culminating action of God's saving power which at once illumines the divine ground of all other events and also corrects and converts all other partial revelations of God.

I believe that God, who was faithful to Jesus Christ even in crucifixion, is faithful to us as well. He is, then, not only the "Father of Our Lord Jesus Christ" but "our Father" too, known and trusted as such through the Christian story and also because of it, because of our "adoption as sons" through the new humanity made possible in Christ. Thus I can scarcely believe in the Fatherhood of God without reference to the Sonship of Christ and to our new possibilities because of this. In him we meet God; in

*Pastor, Congregational Church, Trumbull, Conn.

im we discover what it means to be a nan.

"And to his deeds we testify." My Christian witness is fundamentally testiiony to the "deeds of God," to his savng initiative among us. That is, the Christian dares to interpret every event seen quite otherwise from outside the aith) as involving the creative, judging, nd saving power of God. The first and ist initiative is God's. With this fresh e-emphasis on the divine initiative in the vorld, in history, and in the church (in he new Statement of Faith) I am wholly nd enthusiastically in accord. Our human ction, faithful or faithless, free or bound, ndividual and communal, is always a novement of response to the divine solici-ation, whether recognized or not.

He calls the worlds into being, reates man in his own image and ets before him the ways of life nd death.

I believe that God alone has created nd continually creates all else that has eing. This radical, wholly mysterious ct of creation is of a totally different rder from our creaturely makings and abrications (even if divine creativity s mirrored in all human creativity), and laces all created being in its permanently lependent status. "God minus the world quals God; the world minus God equals othing." (Temple) God is not the auhor of evil, but evil is not substantial, reated being. Because God makes posible freedom in love, He allows the ossibility of its opposite. Evil is misdirected, mis-placed, mis-loved good. n human life it is "love badly seeking, ear badly cringing." (Bonaventure).

I believe that God, in creating man, is alling forth for the first time the possiility of the life of the spirit, embracing et transcending animal potentialities. That possibility is freedom in love and, ltimately, knowledge of God and service f God. The created actuality manifesting this awesome possibility is the human soul, at once individuated as God "calls us each by name" yet requiring community for fullest life. In this sense "God creates man in his own image and sets before him the ways of life and death." Because of the new possibility of saying "No" as well as "Yes" to the light, of hating as well as loving, hell as well as heaven is always a possibility.

He seeks in holy love to save all people from aimlessness and sin.

The God in whom we believe is not merely Creator of the universe, life, and the possibilities of community. He himself also acts to foster growth, to nurture, and to save all life from permanent perversion. At the human level, this divine movement against perversion is against "aimlessness and sin." I should add, "and from final destruction," (corresponding to Paul Tillich's brilliant elucidation of the three fundamental anxieties: lest our lives be meaningless, condemned, or destroyed). Helpful distinctions in traditional theology between prevenient and sanctifying grace rest on a more fundamental acknowledgment of God's wholly reliable saving intention and activity.

God enlightens, forgives, empowers, unites, makes loving. These are the "great verbs" in my understanding of God's seeking and saving. It is important to me that the full polarity of "aimlessness and sin," and, corresponding to it, light and power, revelation and atonement, be maintained in understanding the action of God and the work of Christ. The danger of modern "liberal" Congregationalism, I believe, is to take the former without the latter in each case, for example, Jesus' teachings without his "work" of empowering men to new repentance and community.

He judges men and nations by his righteous will declared through prophets and apostles.

I believe there is a moral "grain" to

life among men and nations as surely as in a block of wood, and this "grain" is the righteous will of God, at once his own way and also his will for us. In obedience to his will lies our fullest, richest life, not bondage, slavery, or limitation to being human. "In his service is perfect freedom." "In his will is our peace." This righteous will of God manifests itself in the reason and conscience of every man and community, however attenuated, differing in content, or culturally conditioned in understanding. It is partially glimpsed in the ancient laws of Israel, especially in the Commandments and radical social insights of the prophets. In Jesus Christ, the stringent moral demands of God for integrity and merciful justice come to a burning focus. Yet the imperative mood gives way to a more joyful indicative mood, as the church is empowered by God in Christ to new repentance, concern, and life as redeemed "sons of God." Thus with the apostles, the moral demands of the prophets are re-set in the light of the good news of the Gospel.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us and shared our common lot, conquering sin and death and reconciling the world to himself.

God "has come to us." This is the new verb of the Christian good news: not merely that God has created, upheld, ruled, declared, shown the way, called to repentance, but that He *himself* has come directly into the drama of our history, "sharing . . . conquering . . . reconciling" under the conditions of our own humanity. This is the "Word made flesh," the almost unbelievable claim which the Cross still makes foolishness and a stumbling block until our safe, secure assignments of "God's proper place and way" are overturned by his *actual* way among us. I hold that Jesus "conquered sin" in the double sense of accepting for *himself* God's work of purifying the heart and saving it from the universal human web of anxious pride in which all men are caught, also of doing this in principle *for all men* as he summed up every man's life and destiny. In the new community He made possible, God opened the door to the perennial *appropriation* of the good, the truly human life. I believe that Christ conquered and conquers death first by removing the "sting of death . . . that last enemy" (as irrevocable condemnation and meaninglessness) as fear of the loss of the love of God is removed, and second, in founding and illustrating a new hope for resurrection. His "reconciling the world to himself" I understand as something more than patching up a lovers' quarrel. Rather did he, in actuality and in principle, overcome man's fundamental estrangement and escape from the seeking God, opening up a new way from earth to heaven and from heaven to earth. The Cross as I see it, is focus and climax of what is most characteristic of the *whole* life of Christ.

He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

I believe that the work of God can neither be understood nor believed except in a corporate and communal context, and this in two important senses: (1) in the *representative* work of Christ as in him God is wholly present and mankind *as a whole* is wholly present in this "watershed of history;" but (2) also in the *possibility of the Church* as a new community of those being made one and loving through the mercy of God in Christ. It is in this community, frail, faithless, and the world's mirror as it may largely be, in which we discover God's work as Holy Spirit, "taking of the things of Christ and revealing them to us." The Church is not a "pure and spotless" invisible reality, I hold, but a very visible, ordinary, often faithless people who are

acknowledging the claim of an invisible, extraordinary, and faithful Lord. I believe that (for all its temptation to make the life of the church a possible "episode") an existentialist view of the church is the soundest: "The Church is not here or there, once and for all," as Martin Niemohiller has said, "the Church *happens*"—it comes into its own when acknowledgment is made of the Lordship of Christ and the activity of the Holy Spirit. "Binding in covenant" is the great biblical term which the Reformed tradition and Congregationalists in particular have kept alive and central. This mutual promise among Christians does not originate or constitute the Church, but is the first and primary response of those who find themselves called by God into Christian community. And we are faithful to the Pauline principle when we insist that the sole cultural or racial condition to belong is to be *human* (". . . all ages, tongues, and races").

He calls us into his Church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

I accept this definition of both the privilege and the task of the Church, the "joy" and the "cost." As the cost without the joy becomes a grim necessity and return to legalism and thus distorts the Christian message, so also the joy without the cost is the perennial temptation (and our special one here and now) to reduce our religion to sentimentalism and our church into a self-congratulation society, lighting candles while the world is dying. Our orders to "serve . . . proclaim . . . resist" are possible to carry out, only because we "share" (climaxed in sacramental participation) in activities wherein God forgives and empowers, and because we "join him" in a new possibility of vicarious burden-bearing and in living as those who already know Resurrection-living.

He promises to all who trust Him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end. Blessing and honor, glory and power be unto Him. Amen.

But God's call, his summons, his demands, even his present gifts are possible, bearable, and livable because of the vision and hope given us for the continuing saving work of God and for the sure consummation of all that life together was meant to be: the kingdom of God. It is not that we merely look to the past, rabbinic style, perhaps, ferreting out details of what "you have heard said of old" about God's ancient deeds. In saving us from mere legalism before God, Christ also saved us from temporalism in locating God's "great deeds" merely in the past. In him we find we deal with the *living* God, whose gifts of true judgment, forgiveness, courage, reassuring presence, and hope for eternal life are given and re-given in each generation.

The following paragraphs were inadvertently omitted from the article, "The Inter-Play of Missions and Theology," in the winter QUARTERLY.

They should be inserted on page 25 before the paragraph beginning, "As a classic example . . . ."

Interested readers may want to reread Dr. Stowe's penetrating comments with this addendum in mind.

"A second characteristic of missions which is fruitful theologically is the practical missionary aim of winning allegiance to the Christian community and the God of Christian faith.

Christianity will always be commended most effectively not by its logic but by its winsomeness. Christianity must be shown to be intellectually cogent; but even more important, it must be exhibited as a faith in which the deepest and most authentic desires of the human heart are met. In a word, it must be seen as a 'gospel,' *good news*. Missionary theology is an apologetic, the reasoned and persuasive statement of a good news, to which attention is invited.

In contrast there is a kind of theology which we might call *critical*. This is the analytical and controversial discussion of faith *within* the Christian family. It is quite necessary that through this intramural debate Christian faith be continually purified and corrected.

But unfortunately such critical theology easily degenerates into polemic theology, the notorious 'fury of the theologians'."

THE MINISTER'S DEVOTIONAL LIFE

by JOHN L. CASTEEL*

"The issue may well be one of spiritual life or death."

I

THE QUESTION OF the minister's devotional life must be approached with the fullest recognition of its primacy and its seriousness. A minister may conclude that he should not give himself to the practice of prayer for many reasons. The one thing he is not free to do is to come to his conclusion without searching himself thoroughly to discover their depth and weight. The one thing he cannot do is to abandon the discipline of devotion as though it were an extra-curricular option, of no great consequence to the fulfillment of his own personal life, still less to his calling as a minister. All of our great issues and crises today sum up ultimately in the question of God, what we believe concerning Him, how we know Him—not what we simply know about Him—and whether or not He is to have anything to do with our life, or we with His. Prayer is not a "something"—system, therapy, power-booster, spiritual self-cultivation—in itself; the word indicates the relation that holds between God and ourselves. The question of our practice of prayer is, therefore, a question of our theology; and our commitment to prayer, or our decision against it, will express the conclusion to which our theology leads or misleads us. There is little point in our speaking about the life of devotion, whether here, or in our sermons, or in our conversation with others about their faith and life, unless we are willing to speak about it with all the seriousness and responsibility that this point of view implies. The first question for the minister to ask about his life of devotion is the question as to why he is concerned about praying at all.

II

THE GROUND FOR HIS life of prayer can be found at three levels:

1. *The personal ground:* The minister strives to carry on his life of devotion because he is a Christian. Luther's word applies to him precisely in the same way that it applies to every person who professes to be a Christian: "To be a Christian is to pray." The parallels to this truth in other aspects of the minister's life and service will readily suggest themselves; he can minister because he first knows for himself what it is that he seeks to bring to those to whom he is ministering. (Cf. Hebrews 5:1-9). From this standpoint he does not engage in the practice of devotion because he hopes that doing so will somehow improve his ministerial effectiveness. He begins to pray simply because he is drawn to seek and to enter into this relation with God, who is seeking to draw him to himself.

2. *The representative ground:* The minister strives to enter into this communion with God because, in so doing, he participates in the spiritual struggle in which members of his congregation are engaged. In this, as in other respects, he is called, in Daniel Jenkins' phrase, to be the "representative man." He takes upon himself the conflict and wrestling of his people and carries it forward on their behalf, fulfilling the responsibility they have placed on him by granting him

*Prof. of Practical Theology, Union Theological Seminary

the opportunity to be "full time" what they of necessity can be only part-time.

3. *The vicarious ground:* As representative man, the minister goes on to offer his life of prayer for his people in two ways: (a) Vicariously; praying in their stead, seeing his praying as not simply his own, but as the prayer of all his people gathered up in his own prayer; and (b) Intercessorily; prayer offered for their sakes as part and source of all his pastoral ministry. We who think we have rejected the Catholic view of mediation between God and men by priestly orders ought not deceive ourselves as to the need and expectation of our people in this matter. They may not regard us as mediators; but they surely do hope that we are intercessors on their behalf, and that not simply in times of grave crisis. They are quite prepared to understand and to commend the pastoral practice of the minister who goes daily into the church to sit in this pew and that, recalling in prayer those members of the congregation who are accustomed to sit there during Sunday worship. Indeed, the minister who takes praying casually because he assumes that the members of his congregation also are liberated from any such pious anachronism might be shocked were he to discover what their true hope and longing in this respect really is.

III

THE RAMIFICATION OF THESE three grounds for keeping the life of prayer could be extended; and other grounds perhaps brought to mind. Let us move on to suggest three aspects of the practice of devotion that should be developed:

1. *Nurture:* the life of prayer requires constant interior renewal through the feeding of mind and spirit. The most obvious way of doing this is, of course, through reading—although we should be quite clear what is meant by reading for nurture. One of the occupational diseases besetting the minister is the habit of reading everything with a homiletical view—as one discerning religious leade said: "Stripping the homiletical bushe to stuff next Sunday morning's sermoni muffins." True reading for the nurtur of the spirit must be of another sort; th slow, receptive, open pondering of th page, the taking in of whatever speaks t one's need and letting go by whateve does not now serve that end; the keepin on the burner of some wise and claimin book that feeds the inner mind and tha will bear its fruit in due time when it i ready for harvest.

But nurture also comes in other ways— art, nature, music, for example; and sti more, through day-to-day experience. I one is to perceive and learn to use suc resources he may have to overcome yea of wrong education, which taught hir that you can learn only by *studying,* an studying can be done only by the readin of books. Dr. Reuel Howe has pointe out that most ministers go to their preach ing with a strong sense of guilt becaus they have not had the time to "prepare' as they were taught in seminary the ought to do—"preparation" here being equated with "reading books in the study." What they have not been taught, and sometimes have not learned since seminary days, is that true preparation— study—can be carried on through concentration on the living meaning of daily experience—through learning to see into the significance of what people are saying and doing, and of what goes on around them. The person who cannot find nurture for his life of prayer in th events and intimations that fill up his daily life is not likely to gain much help from any amount of reading of books.

2. *Praying:* the work of praying goes on in two ways: a) in the actual times and acts of prayer, whether vocal or silent; and b) in the less specified, diffused attitude and action of prayerfulness. The practice of the former will vary with individual need and experience. On the whole, its direction of growth should be towards increasing simplicity

ombined with a growing, but intangible, eeling of the depth of involvement. The ractice of the latter is less predictable. One does everything one does in an attiude of prayerfulness, sometimes expressng that orientation in short "javelin" rayers, as the saints called them—flashes ffered up spontaneously in the midst of ny circumstance. It need only be said hat there is little likelihood of entering nto this second phase of prayer or of naintaining it vibrantly and persistently without the steady discipline of the former.

3. *Discipline:* The life of devotion is only one manifestation of the quality and movement of the whole of the minister's life. He will get on with his praying, therefore, only to the extent that this brings order and intention into the whole pattern of his living. The discipline of time, energy, attention; the clarification of his role as minister, parent, citizen, individual Christian, will determine in part how he sees himself in the role of a person praying, and will determine whether he finds time, energy, interest, to carry on the work of prayer responsibly. No one can prescribe for another just what discipline may be required for him. But what can be said most emphatically is that no one can expect to get very far in the life of devotion who is not prepared to pay the price of bringing order and discipline into that life—and before that, into the whole of his living.

IV

In conclusion, we should say a word about the concrete problem the minister faces in establishing such an order of life, and in trying to keep his praying alive at all. Some of the things we have been saying would seem to suggest that the minister leads, or can lead if he wishes, a life safely protected within the "psychological monastery" of his calling —that he can take time to pray, read, meditate; and that he is master of his own resources for such an effort. For most of us, the truth is quite something else. We have to find such time as we can in snatches, and often when our energies of mind and body are spent. Those who find themselves in this situation should, of course, carefully re-examine their pattern of life and work to see whether they are really governing the order of their life as well as might be done. They may ask also whether they are training their congregations to have some regard for the need for protection from trivial and thoughtless interruption. They will need, also, to find a day or days when they can get away from immediate calls and give themselves to a period of retreat. It is by no means encouraging to me to discover that often lay people recognize the need for such days and are ready to enter into them fully more than are their ministers. And still more, the minister will have to learn how to enter into the life of prayer and to keep it going right in the midst of his daily distraction and demand. How to do this could be the subject for more extended comment than can be made here. The letters of Roger Voillaume, the Prior General to the Little Brothers of Jesus, published as SEEDS OF THE DESERT, will be found most helpful on this point.

But advice and exhortation can go only a little way. The main thing is to remember what God is constantly seeking to do: to draw us into living communion with himself; and to respond to Him not by speculation or by the devising of schemes and schedules, but by going toward Him as quickly and intently as we can. "You must go to meet him," writes Voillaume, "you must 'fight your way in at the narrow door.' "

The issue may well be that of our spiritual life or death, and with ours, the life or death of the souls of our congregations.

THE COMMUNION SERVICE — A FRESH APPROACH

by HOWARD C. CHAMPE*

Mr. Champe was formerly a missionary in Mexico and minister at the churches in Lebanon and Shelton, Conn. Following the hurricane of 1938 he led the congregation in the restoration of the historic meetinghouse at Lebanon to its original state. He offers here an interesting interpretation of the Communion service.

AFTER MANY YEARS of trial and experience, the writer is convinced that the communion service is much more meaningful when the Lord's Supper is observed not as an appendage to the usual order of worship, but rather as a climax to a series of Scripture lessons and meditations which develop some theme appropriate to the occasion.

A general theme is chosen for the entire service, then developed under three to five headings. Each section of the service is in a sense a unit in itself in that the meditation is not only an exposition of the Scripture lesson but also a preparation for the act of worship which follows.

For example, under Section II of the sample service, the call is to service. One can serve in many ways and the offering of our material possessions is not only one way in which we can serve but may be symbolic of the dedication of all of life to God's service.

Each section is not a separate, unrelated unit, but rather a preparation for the next; so there is a progression of commitments and a development of experience on the part of the worshipers, preparing them for the high climax, the partaking of the Lord's Supper.

A sample order of service follows, together with other themes and their suggested development.

COMMUNION THEME: The Call to Discipleship

Organ Prelude
Call to Worship
Hymn—Jesus Calls Us, O'er the Tumult

I. The Call of the Leader:—"Follow Me."
Scripture—Matt. 4:18-22
Meditation
Anthem—All the Way My Saviour Leads Me.

II. The Call of the Master—"Serve Me."
Scripture—John 12:23-26
Meditation
The Offering

III. The Call of the Friend
Reading No. 656 (Pilgrim Hymnal)
Scripture—John 15:12-17
Meditation
Hymn—More Love to Thee, O Christ

IV. The Call of the Teacher—"Learn of Me."
Scripture—Matt. 11:28
Meditation
Prayer

V. The Call of the Presence—"Abide with Me."
Scripture—John 15:9-11
Meditation
The Service of Holy Communion
Hymn—Abide with Me.
The Benediction.
Postlude

*Pastor, Congregational Church, Lake Helen, Fla.

OMMUNION THEME—Forgiveness
Hymn—Lord, to Me Compassion Show

I. The Condition of Forgiveness — Confession
Scripture—Psalm 51:1-4
Meditation
Anthem—Consider and Hear Me.

II. The Prayer of Forgiveness—Renewal
Scripture—Psalm 51:6-12
Choir—Psalm 51:10-13 "Create in Me a Clean Heart"
Meditation
Prayer

III. The Fruits of Forgiveness — Dedication
Scripture—Psalm 51:13-15
Meditation
Offering

IV. The Purpose of Forgiveness — Communion
Scripture—Psalm 51:11
Meditation
The Service of Holy Communion

COMMUNION THEME—Our Gifts to God.

I. The Gift of Praise
II. The Gift of Possessions
III. The Gift of Ourselves

COMMUNION THEME—The Kingdom of God.

I. Seeking the Kingdom
II. Waiting for the Kingdom
III. Receiving the Kingdom
IV. Sacrificing for the Kingdom

THE PERSONNEL RECORDS OFFICE

QUESTIONS MINISTERS HAVE ASKED

A recent article in the UNITED CHURCH HERALD by Jean Sharda of the Office of Communications staff, describing the establishment of the Personnel Records Office in the Congregational Christian Department of the Ministry, has stimulated many questions from ministers. THE MINISTER'S QUARTERLY here attempts to answer the ones most frequently asked.

1. What does this mean to the Western Pastoral Relations Committee of Madison, Wisconsin?

The Western Pastoral Relations Committee has ceased to be. Its files and resources have been absorbed by the Personnel Records Office.

2. Will the Congregational Board of Pastoral Supply in Boston go out of business?

No.

3. What does the Congregational Board of Pastoral Supply do that the Personnel Records Office does not do?

The CBPS in Boston renders face to face counselling service to ministers in search of placement and churches in search of pastors.

The PRO is primarily a records repository helping conference offices, seminary placement officers, and the CBPS in their work with ministers and churches.

4. What is the difference in sponsorship between the CBPS and the PRO?

The CBPS in Boston is an autonomous agency whose Board of Directors for the most part are elected by the six New England conferences and the Florida conference. These conferences support it at the rate of four cents per member per year. Other conferences give support in more nominal amounts.

The PRO in New York is an integral part of the Department of the Ministry of the General Council of the Congregational Christian Churches in the U. S. The General Council underwrites the budget with the help of gifts from conferences across the nation at the rate of one cent per member and some help from the Board of Home Missions.

5. How did the Personnel Records Office come to be?

Initiative for its establishment came from the Superintendents' Conference. Specific proposals were drawn up after conversations involving the Western Pastoral Relations Committee, the Congregational Board of Pastoral Supply, the Commission on the Ministry, the Superintendents' Conference, and the Evangelical and Reformed Church. Action by the General Council's Executive Committee and Commission on the Ministry formally established the office in June 1959.

6. Has the Evangelical and Reformed Church participated in the plans to establish the PRO?

The Secretary of the Evangelical and Reformed Church and the Executive Secretary and Chairman of the Committee on Pastoral Relations of its Commission

Church and Ministry were invited to conversations leading to the establishnt of the PRO and were present at ost of them.

Who governs the PRO and sets policies?

The policies of the PRO are set by a tion wide directorate made up of four nference superintendents, four pastors, ur laymen, two seminary administras, one representative of the Board of me Missions, and by the Chairman d Executive of the Commission on the inistry.

The Evangelical and Reformed Church represented in consultative relationship the presence of three synod presidents addition to the officers mentioned in e answer to question six above.

What can the Personnel Recrds Office do for a minister or dector of Christian education?

a. It can provide him with literature describing the customary procedures in securing professional placement.

b. It can prepare a dossier including his statement about himself and the statements of people who know him, said dossier to be available under confidential circumstances to those who would seek his services.

c. It can put his name on the list of "Ministers Available for Placement" which goes each month to all conferences and placement offices.

d. It can provide him with the nationwide list of vacant pulpits.

e. It can send his dossier to any local church committee at his request or on request of the committee by name.

). Is the work of the PRO an invaion of the privacy and a violation of the freedom of the minister?

No dossier can be prepared without the voluntary cooperation of the minister involved, and no minister's name is placed on the "Available" list unless his desire to have it placed there is made known to the PRO in writing. Its purpose is to increase, not decrease, the minister's freedom of choice.

10. What can the PRO do for a local Congregational Christian church?

a. Provide it with literature containing instructions as to how best to proceed in seeking a new pastor.

b. Provide its pastoral committee with individual dossiers describing ministers when requested by name.

11. What can the PRO do for a conference minister or synod president?

a. Provide him with the monthly lists of pastoral changes, vacant pulpits and ministers available for placement.

b. Provide him with individual dossiers at his request or on the request of ministers seeking placement.

c. Provide him with literature of assistance to churches and ministers.

12. What is the difference between the Personnel Record file and the Professional Ministerial Record?

a. The Personnel Record file is the confidential file of information about ministers provided by others who know them to help them in securing placement. No minister can be included here without his own consent and cooperation.

b. The Professional Ministerial Record is the "vital statistic" file of all Congregational Christian ministers in full standing containing dates of birth, marriage, ordination, births of children, education, and pastoral service.

13. Are the functions and policies of the PRO available in written form?

Yes. You may secure a copy by writing:
Personnel Records Office
Department of the Ministry
Room 915, 287 Fourth Avenue
New York 10, New York

14. What are the future plans of the PRO?

The Commission on Church and Ministry of the General Synod of the United Church of Christ has repeatedly expressed the hope and expectation that the Personnel Records Office will eventually become part of the program of the new Council on Church and Ministry of the United Church of Christ.

Some services are already being rendered to Evangelical and Reformed ministers and synod presidents, usually in instances in which ministers wish to transfer from one side of our family to the other (in either direction).

These services are under scrutiny of the Evangelical and Reformed Commission on Church and Ministry and will be increased as the need and desire grow and funds become available.

Definitive action must be delayed, of course, until after the effective date of the Constitution of the United Church of Christ.

ADDED NOTES ABOUT BRITISH/AMERICAN SUMMER PULPIT EXCHANGES

In the MINISTER'S QUARTERLY of last autumn Miss Dorothy Biggs had a short article about the exchange program that has continued for some years whereby it has been possible for English and American pastors to exchange pastorates and parsonages for the summer. The program, having had little publicity in recent years, had begun to languish. As a result of Miss Biggs' article we were swamped with applications, and we have enough American applicants for both 1960 and 1961. (Although applications for '61 are still being received since cancellations may create some openings not now apparent.)

To clarify the situation the following policies have been established with regard to these exchanges:

APPLICATIONS: In the U. S. applications should be sent to Mr. Guptill at the office address of the MINISTER'S QUARTERLY. In Great Britain applications should be sent to the office of the International Congregational Council.

The deadline for applications for any year is September 1st of the previous year (e.g. applications for 1961 must be in hand by September 1st, 1960).

FINANCES: Salaries are usually pooled and halved. Parsonages and cars (if any) are usually left for the use of the incoming minister. Exception to this is the case of the minister who does not take his family, for whom the host church will usually make other living quarters available. Trans-Atlantic travel is paid by each minister himself. Because of the great difference in distances to be travelled at the end of the voyage the American church should arrange for travel for the English pastor from and to the port of embarkation.

TIME AND DURATION: Exchanges are arranged in summer extending for from one to three months.

PAIRINGS: Ministers are introduced to one another by the good offices of the International Congregational Council in London. They then make specific agreements within the above framework by individual correspondence.

SUMMARY OF SUMMER STUDY OPPORTUNITIES FOR MINISTERS

Evangelical and Reformed Pastors' Family Conferences

(Write for information to Commission on Church and Ministry, 2969 W. 25th St., Cleveland 13, Ohio.)

PLACE	TIME	COST TO MINISTER	OPENINGS LEFT MARCH 1
owing Rock, N. C.	Sun., July 3 until Sat., July 9	Half actual expense for self and family	seven
es Park, Colo.	Tues., Aug. 2 until Mon., Aug. 8		none
nkirk, N. Y.	Sun., Aug. 28 until Sat., Sept. 3		fifteen

Congregational Christian Summer Pastors' Schools

(Write for information to Board of Home Missions, 287 4th Ave., New York 10, N. Y.)

PLACE	TIME	COST TO MINISTER	OPENINGS LEFT MARCH 1
ering, N. H.	July 13 until August 3	First $15 of travel expense and whole cost of wife's attendance if she accompanies pastor. Room and board of pastor paid by BHM.	35 CC 2 E and R
Foret, Colo.	July 13 until August 10		30 CC E and R quota filled

Evangelical and Reformed Summer School for Ministers on Sabbatical Leave

(Write for information to Commission on Church and Ministry, 2969 W. 25th St., Cleveland 13, Ohio.)

PLACE	TIME	COST TO MINISTER	OPENINGS LEFT MARCH 1
en Seminary ebster Groves, Mo.	June 13 until July 14	Same as CC Pastors' Schools. E and R cost paid by Ch. & Min., CC by BHM and Dept. of the Ministry.	15 E and R 2 CC

Fathers and Brethren:

There is a popular song current these days entitled, "Thank Heaven for Littl Girls." The main idea is that they grow up, and, as the ageless Maurice Chevalier sing it, a point is made which is readily perceived by any red blooded American boy, youn or old.

I would like to sing a song with a more subtle message, "Thank Heaven for Ol Ladies." I suspect that the response to this suggestion is less than eager, but hear me out

In the Orient the aged are revered. In the Occident, alas, they are more likely t be despised. This is not entirely without reason. I have a friend who has been workin with church people for many years who frequently uses the expression, "old ladies o both sexes and all ages." One understands what he means. Bitterness, stubbornness, lac of imagination, pessimism, egocentricity, and all-out blind conservatism can be com bined sometimes in the matriarchs of the congregation. And a mean, poison-tongued ol woman has brought an ignominious end to many a promising pastorate.

But with that compensatory balance which is one of the wonders of God's creatio it is also true that genuine personal sanctity is found in old ladies more often than i any other group. This was brought home to me during the years I served a church wit seventy-five widows among its members. Particularly, I recall one "circle," the averag age of whose members was well over three score and ten, who had had a rather toug year. Besides several institutional disappointments a few of their members had died an others had had long painful sojourns in the hospital. At their annual meeting the chose as their motto the following words of Tennyson's Ulysses:

> "Tho' much is taken, much abides; and tho'
> We are not now that strength which in old days
> Moved earth and heaven; that which we are, we are;
> One equal temper of heroic hearts,
> Made weak by time and fate, but strong in will
> To strive, to seek, to find, and not to yield."

They were as good as their motto. Strive, seek, and find, they did. Yield they di not. Barrels of clothes to Church World Service, miles of surgical dressings, regula meetings for prayer and religious study, dozens of visits to "shut-ins," helping hands t the unfortunate and welcoming hands to the newcomer,—and with many a hearty laug at their own expense, and many a good hope to go with memories both sweet and sharp The storied "widows" of the New Testament Church had a ministry no more authen tically Christian. Their worship was the nearest thing to worship "in spirit and in truth" that I have ever known.

Fathers and brethren, particularly young fathers and kid brethren, do not despise
e aged ewes of your flock. Since the female of the species is hardier than the male
ar "shut-in list" will have many such on it, the rams having departed this life long
ce. No activity in your ministry will show up less in the statistics of the Year Book
in your visits to them, to be sure. But I am convinced that no part of your ministry
ll be any closer to the center of the calling whereby you are called. Yes, they will
nplain because you don't come oftener and stay longer. Yes, some of them are best
scribed by the generic term, "old battle axe." But, for your own good, you will find
re "righteousness, godliness, faith, love, steadfastness, and gentleness" in the malo-
rous wards of some rest homes than you are likely to find elsewhere on this earth.

You will be tempted to take the gratitude offered for such services as belonging to
u instead of to the God who sends you, for the ratio of gratitude to service rendered
large beyond reason. It is best merely to store it away as salve for the wounds in-
cted by the Trustees. And someday when you have set out upon a task too big for you
d your heart is full of doubt, an old lady will take hold of you with unwavering eyes
d say, "Young man, you're just the one who can do it." Her certainty will be so
eat that you will believe her and be thankful.

Does it sometimes seem that the church is a gang of old ladies? God moves in
sterious ways. Never underestimate . . . .

Fraternally yours,

NATHANAEL M. GUPTILL

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